1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Taiwan AD6
Formosa AD1

and seeing the show, and only partially because of the cost. When the villagers do attend, they generally go in small groups of young boys, or young girls, or a group of older women.

CLOTHING

The villagers' clothing, like their food, is marked by simplicity and a show of thrift. It is not at all uncommon to see a villager wearing work clothes which have been patched several times. Even for special occasions such as a marriage or a large *pai-pai* festival most villagers still dress very simply.

The style of clothing usually varies with age. Older villagers generally wear the traditional Chinese clothing of pantaloons and jacket, although in very hot weather men of all ages wear shorts and a T-shirt when working. In colder weather boys and men (other than the older and more traditionally dressed men) wear ordinary khaki wash pants and several shirts, and a sweater or jacket if they happen to own one. For protection against the cold, a villager depends on a number of layers of clothing, usually cotton, rather than a few layers of woolen items. The cotton padded jacket is worn more by older men and women than by young people.

While older women wear the more traditional clothing, younger women and girls prefer and usually wear the Western-style dresses, skirts, and blouses which have become very popular since the war. Such clothes are usually made to order either by village seamstresses or in Lukang. Young girls and women wear the Chinese tunic dress (*ch'i p'ao*) on the occasion of their marriage, on special outings to Lukang or Taipei, and during important village festivals. Many of the older villagers tell of the old days when "everyone, including the rich, wore coarse cloth, since in those days people were thrifty." But today, these old people complain, "people are no longer satisfied with coarse cloth and want to wear the better cloth."

Still, few villagers remember ever having made their own cloth. "Cloth has practically always been purchased in Lukang or from itinerant merchants." Before the Japanese period, inexpensive undyed cloth was apparently imported from the mainland, and during the Japanese period, cloth manufactured in Japan was used. Since the end of the war, the Taiwanese textile industry has grown rapidly, mainly in the vicinity of Chang-hua City and Ho-mei, and today all the cloth used by villagers is Taiwanese-made.

Nowadays there is a great deal of specialization, and it is both uneconomical and difficult for villagers to make their own clothing unless a member of the household, usually one of the daughters, has studied sewing. A family's clothing is usually made to order by locally

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Taiwan AD6

trained seamstresses in Hsin Hsing or neighboring villages, or by tailors in Lukang, at relatively little expense. For example, if one supplies the cloth, a village seamstress charges NT $8 (US $0.22) and a Lukang seamstress NT $15 (US $0.42) to tailor a Western-style dress.[16] Most of the villagers consider homemade clothing rather crude and neither as well-made nor as stylish as clothes made outside the home. Items such as men's khaki wash pants, all kinds of sweaters, and windbreakers are usually bought ready-made in Lukang or in Taipei by those villagers who work there.

Wooden clogs are the most common footwear in the village, and it is interesting to note the development in the last few years of a great variety of design and color in the plastic band which goes over the instep. In addition, the flat top surface of the wooden clog may now also display designs. Thus, buying a pair of clogs in Lukang is very much like buying a pair of leather shoes in the United States. There are numerous styles and colors from which to choose, all on display in the shops in the market or the sidewalk stands on the street.

Unless he has worked in Taipei and worn shoes there, a village man's first pair of leather shoes is usually bought at the time of his marriage. Girls sometimes own a pair of very inexpensive leather flat-heeled shoes. In addition, the younger people usually own a pair of sneakers which they wear to school and on trips outside the village area.

In the village area people usually go barefoot while working during the day, and then at night, after washing their feet, they wear wooden clogs. The people are thrifty with their footgear, and one frequently sees men or women carrying their wooden clogs, or a young girl her leather shoes, as they walk along the road on the way home from some affair. The affair has ended, and with it the reason for wearing shoes.

HEALTH, SANITATION, AND MEDICAL FACILITIES

The health situation in Hsin Hsing village has changed considerably for the better in recent years. Before the Japanese began their public health program, diseases of epidemic proportions were common. Cholera and malaria, which are now almost nonexistent, were great killers, and the mortality rate for infants and children was extremely high. Native medicines were of limited value. However, first under the Japanese and now the Chinese, Western medical technology, medicines, and public health techniques have greatly reduced the high mortality rate.

Through the use of Western medicines, especially penicillin, the many diseases still common in the countryside are fairly easy to control

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

home whenever his labor is required by the family. Other young men peddle vegetables in the slack season. The only equipment necessary is a strong bicycle. The young men go to the market town of Yuan Lin early in the morning to buy vegetables and then sell them along a regular route of villages. Very often they peddle in villages where they have friends or *ch'in ch'i* relatives who can introduce them to potential customers. A young man peddling vegetables can earn NT $10 or more a day, which he will give to the head of the household.

A few village men earn money as rice or land brokers in the local area. There are also several village men who earn extra income as professional cooks at weddings or other local festivals. A few of the older men may on occasion still go up into the interior mountains or hills for several days to find herbs which they sell to Chinese druggists, but this part-time occupation is not as commonly engaged in now as it was in the past.

Several girls and young women of the village have recently gone away from home to work in a sugar factory in the mountains. The sugar companies send men to the villages to recruit them; later a company truck comes to pick up all the recruits from the area and take them to the factory, where they live in dormitories.

Village women and girls also weave fiber hats at home in their spare time. The white fiber, made from the bark of a tree, is supplied by factory agents from Lukang who travel from village to village leaving the fiber with the women, picking up the completed hats on subsequent stops. The women, who may work on one hat sporadically for several days, receive between NT $6 to NT $12 for each hat depending on the quality of the fiber worked. These hats are then finished in small factories for export.

The most important outlet for the excess labor of the Hsin Hsing village area since the late 1940's has been employment in Taipei. The income for the villagers earned by work or business in Taipei has been steadily increasing, as has the number of villagers going there. The village representative and his son, who is employed in the district Public Office, estimated that 35 percent of the total village income in 1957–1958 was derived from work or business outside the village area, mainly from work in Taipei. Most villagers send their earnings home in small sums, either by registered mail or by a fellow villager. The remaining 65 percent of the village income was estimated as follows: about 45 percent from rice production, 6.5 percent from the marketing of vegetables, 6.5 percent from the sale of menthol oil, 3 percent from farm labor, and 4 percent from other sources. The income which the villager earns as a laborer in Taipei is not included for tax purposes with the farm income.

In 1958 there were about one hundred Hsin Hsing village residents

of the five lún, while the Shang Ti Kung stands for the unity of all of Chichou.

The fifteen minute walk from the train station in Hsulin to the village of Hsiachichou takes one through the main business street of the market town. Here under the arcades which edge the street are a variety of small stores and shops which cater to the material and spiritual needs of the surrounding villages. There is a small shop selling ice and a variety of cold drinks, a western style drug store advertising everything from aspirin to penicillin, next door to this a traditional Chinese drug store famous for its cures for consumption, the tiny office of a local doctor trained in Japan, a dry goods store specializing in ready made western clothing, a tailor who scorns western clothing, a coffin shop sweet with the cool smell of camphor, a small two story hotel which also functions as a brothel, several food stores pungent with the odors of garlic and salted cabbage, a photography shop displaying pictures of Japanese and American movie stars, a pool hall where young village men come to play billiards at night, a variety store selling mostly children's copybooks and writing materials, a dusty mill full of sacks of grain, two family shops making noodles for local restaurants, a fortune teller's stall run by a man disabled in the Second World War, a three or four room hospital which serves as a prison for the violently insane, and at the end of the street a Tu Ti Kung Temple supported by the local businessmen and their families. To know this street is to know a great deal about the life of the local population.

562 In the past, a village woman who was deeply dissatisfied
882 may have remained at home because there were few reasonable
869 alternatives whereas now she can go to the city and work in a factory. Knowledge of this opportunity undoubtedly is a threat enforcing better treatment of younger women.

• 294 There are other minor sources of income. One vil-
463 lage woman has become a seamstress recently in competition
[434] with women in the town of Hsin Tien and Pouti as well as some in the nearby villages of Erhlei and T'oulei. Her business has been so good that within six months, she purchased another sewing machine and hired a young girl to train as an assistant.

464 Occasionally, one of the tomb builders will hire a number of villagers to clear a piece of land or help dig a tomb. During certain seasons, people will be employed temporarily in a variety of jobs. For example, during the winter, there are occasional opportunities to get a day's labor as an aide on a coal delivery truck. In the summer a village girl sells shaved ice in front of the temple.

444 Not minor in terms of income but minor in terms of numbers are the two village stores, each a family enterprise. The one which presently enjoys the greatest share of the business is run by an older influential leader surnamed Liao who is chairman of the permanent temple committee. The newer store which is run by a Chiu family who have only lived in the village forty years has a smaller